



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

blood for blood, and evil for evil. Whatsoever God permitted or was understood to permit, or to command to an earlier age in the hardness of their hearts, and for their correction in righteousness, has he not now spoken unto us by his son Jesus Christ, giving us a new and more excellent way, and henceforth revoking and doing away with that which was but a school master to bring us to Christ.

We ask then with the utmost solemnity and awe, is it possible—can a man be faithful to Jesus Christ and to God, speaking in him—can he be a christian and still hate or strive to kill his enemies. We verily think not. See ye all to it, and judge yourselves whether these things be so.

I would gladly show how these precepts of Jesus were interpreted and carried out in his life—but must take another opportunity, if at all.

Yours for the Gospel of Peace.

M. G. T.

WOMAN AND WAR.

BY D. W. BARTLETT.

What is the influence of the women of our country upon war? Is it good or bad? That there is a multitude, *a large multitude* of women in our land who are *true hearted*, no one can deny. Women they are who love Peace, and who are not fooled with the waving of banners and the showy equipage of war. Honor to them!—the ones who have not turned aside from the path that Jesus made for them! But after all, is there not a greater multitude whose influence is given *in favor* of war?

However much one may hate to write anything to the disadvantage of the sex, he can give but one answer to this question—Yes a majority of the women of our land give their most fascinating smiles to the demon war. It seems impossible, *but it is true*. We have but to open our eyes and the fact is before us. How many flags and banners and *et ceteras* have been given by women in our land to blood-thirsty men during the last year? And why were they given? Why?—to show their approbation of war! When the soldier returns from his campaign of murder he is received into the bosom of woman. He is honored, idolized, *loved* by her, while she scorns the one who earns his bread by honest labor. The murderer she welcomes to her heart—‘Nature’s nobleman’ she despises. It is strange. Strange! that *woman*, who should love gentle things, and be full of humanity, strange that she

should love war! Passing strange! that her pretty face should ever be wreathed in smiles for the warrior—that her delicate fingers should ever press the laurel-wreath upon his guilty brow—that her bosom ever should be a pillow for a brains and blood-stained head!—Woman! look at your brothers who lie dead at your feet and *don't* smile upon their murderer! Think how many sisters hearts have been broken—how many mothers distracted by the warrior, and *don't* welcome *him* to your heart! For the love of God don't receive *a murderer* into your arms! You have it in your power to bury war. You have it in your power to save thousands from the grave—to keep from breaking hundreds of hearts! Will you not do it? Will you disappoint the appetite of the grave? You will, we believe you will. *Avon, Conn.*

ON THE ESSENTIAL CHARACTER OF THE PACIFIC PRINCIPLE

IN ITS RELATION TO PERSONAL RELIGION.

BY J. PYE SMITH.

It is not the design of this paper to recapitulate the arguments by which, in my judgment, it has been satisfactorily proved that WAR is not only the most terrible scourge, the greatest physical evil that has afflicted our nature since the first human beings brought misery into the world, but that it is *the most enormous MORAL evil*, including in itself, directly or indirectly, proximately or remotely, every form of rebellion against God, and crime against man; and that it is flagrantly in contradiction to the essential principle of God's unchangable law, and to the doctrines, the spirit, and the precepts of the Gospel. I may safely refer, for the moral demonstration of all this, to the publications of the PEACE SOCIETY, in addition to many treatises and occasional discussions of previous and eminent writers.

The main strength of the objections to the pacific system, and of vindication to the warlike, lies in the appeal to consequences. It is very easy to propose cases, historical or fictitious, which place in an appalling light the having no recourse to the terrors of death as the ultimate reason against depredators or murderers, invaders or rebels. By the persons who commonly adduce these representations, it is probable that the array of arguments, and even facts, on the opposite side, is entirely overlooked, or it may be feared that they are ignorant of them. To *true* Christians, the class of men whose first practical principle is that they "are not their